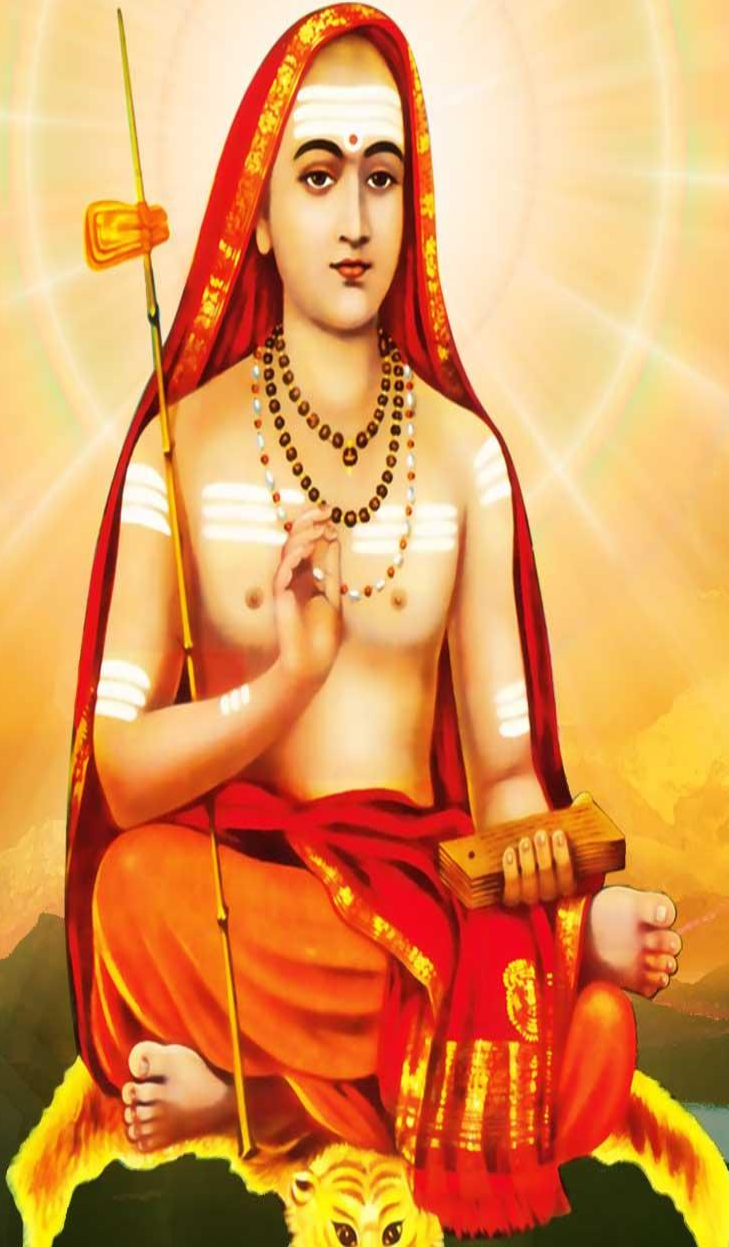


UNDERSTANDING ATMA



श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादशङ्करं लोकशङ्करम् ॥

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1. Definition :

Atma :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

*Sthūla-sūksma-kāraṇa-śarīrād-vyatīrīktaḥ pañcakośātītaḥ
san avasthātrayasākṣī saccidānanda-svarūpaḥ san
yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self.

2. 3 States :

<i>Mātrā-s</i> of <i>Om</i> मात्रा	<i>Pādā-s</i> of Self—पाद		State	Consciousness	Enjoyment	Contentment	Place of
	Microcosm <i>Vyaṣṭi</i> व्यष्टि	Macrocosm <i>Samaṣṭi</i> समष्टि	<i>Avasthā</i> अवस्था	<i>Prajñā</i> प्रज्ञा	<i>Bhoga</i> भोग	<i>Tr̥pti</i> तृप्ति	Meditation <i>Sthānatraya</i> स्थानत्रय
A	<i>Viśva</i> विश्व (Waker) ^A	<i>Vaiśvānara/</i> <i>Virāt</i> वैश्वानर/विराट् (Total Waker) ^B	Waking	Outer	Gross	Gross	Right (Eye)
U	<i>Taijasa</i> तैजस (Dreamer) ^C	<i>Hiranyagarbha</i> हिरण्यगर्भ (Total Dreamer) ^D	Dream	Inner	Subtle	Subtle	Mind (<i>Manas</i>)
M	<i>Prājña</i> प्राज्ञ (Deep Sleeper) ^E	<i>Īśvara</i> ईश्वर	Sleep	Homogeneous	Happiness	Happiness	Heart (Space)

(अमात्र - *Amātra*---*Ātman*---*Brahman*---*Turīya*)

When we have gone through the entire chapter, we shall come to find the table given above represents almost all the ideas expressed in the first chapter.

A. Identified with Individual Waking/Gross Experience.

B. Identified with Total Waking/Gross Experience.

C. Identified with Individual Dream/Subtle Experience

D. Identified with Total Dream/Subtle Experience.

E. Identified with Undifferentiated Experience of the Unmanifest World.

3. Pointers :

- Mandukya Upanishad
- Mundak Upanishad
- Keno Upanishad
- Taittiriya Upanishad
- Nirvana Shatkam
- Vivekchoodamani

4. Mahavakyas :

- Prajnanam Brahma
- Aham Brahmasmi
- Tat Tvam Asi
- Ayam Atma Brahma

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Mandukya Upanishad

Verse 7 :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥ-prajñam, na bahiṣ prajñam, nobhayataḥ
prajñam, na prajñañā-ghanam, na prajñam, nāprajñam;
adr̥ṣtam, avyavahārayam, agrāhyam, alakṣaṇam,
acintyam, avyapadeśyam, ekātma-pratyaya-sāram,
prapañcopaśamam, śāntam, śivam, advaitam,
caturtham manyante, sa ātmā, sa vijñeyah.

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness : It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

Keno Upanishad

Chapter 1 – Verse 1

केनेषितं पतति प्रेषितं मनः । केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषिता वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

*keneṣitaṁ patati preṣitaṁ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ,
keneṣitāṁ vācamimāṁ vadanti cakṣuḥ śrotraṁ ka u devo yunakti.*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [1 – 1]

Chapter 1 – Verse 2

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुः । अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

*śrotrasya śrotraṁ manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ
cakṣuṣaścakṣurati mucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or “I”-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

Chapter 1 – Verse 3

न तत्र चक्षुर्गच्छति न याग् गच्छति मनो
न विद्यो न विजानीमो यथैतदनुशिष्यात् ।
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेपां ये नस्तग्राचचक्षिरे ॥ ३ ॥

*na tatra cakṣurgacchati na vāg gacchati no manah
na vidmo na vijānīmo yathaitadanuśiṣyāt
anyadeva tadviditādatho aviditādadhi
iti śuśrūma pūrveṣāṁ ye nastad vyācacakṣire*

The Eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

Chapter 1 – Verse 4

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

*yadvācānabhyuditam yena vāgabhyudyate
tadeva brahma tvam viddhi nedam yadidamupāsate*

What speech cannot reveal, but what reveals speech, know THAT alone as Brahman and not this, that people worship here. [1 – 4]

Chapter 1 – Verse 5

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

*yanmanasā na manute yenāhurmano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate*

What one cannot feel with the mind, but because of which they say that the mind feels... known That alone as Brahman and not this, which people do worship here. [1 – 5]

Chapter 1 – Verse 6

यच्चक्षुषा न पश्यति येन चक्षूग्ंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

*yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [1 – 6]

Chapter 1 – Verse 7

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म लं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

*yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate*

What cannot be heard by the ear, but by which the ears are able to hear.. Know That as Brahman and not this, which people here do worship. [1 – 7]

Chapter 1 – Verse 8

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म लं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

*yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [1 – 8]

Chandogyo Upanishad

6 – 2 – 1

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

6 – 8 – 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihi yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

तस्य क्व मूलं स्यादन्यत्राद्बोऽद्भिः सोम्य शुङ्गेन
 तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ
 सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा
 यथा नु खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य
 त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य
 पुरुषस्य प्रयतो वाङ्मनसि संप- द्यते मनः प्राणे प्राणस्तेजसि
 तेजः परस्यां देवतायाम् ६

*Tasya kva mulam syadanyatradbhyo'dbhih somya sungena
 tejo mulamanviccha tejasa somya sungena sanmulamanviccha
 sanmulah somyemah sarvah prajah sadayatanah satpratistha
 yatha nu khalu somyemastisro devatah purusam prapya
 trivrtrivrdekaika bhavati taduktam purastadeva bhavatyasya somya
 purusasya praayato vanmanasi sampadyate manah prane pranastejasi
 tejah parasyam devatayam [6]*

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

Nine times – “Tat Tvam Asi”

- 1) 6 – 8 – 7
- 2) 6 – 9 – 4
- 3) 6 – 10 – 3
- 4) 6 – 11 – 3
- 5) 6 – 12 – 3
- 6) 6 – 13 – 3
- 7) 6 – 14 – 3
- 8) 6 – 15 – 3
- 9) 6 – 16 – 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’
[Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his
father. [6 – 8 – 1, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

Aitareya Upanishad

III – I – 3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा
इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्चा गावः पुरुषा हस्तिनो यत्किञ्चेदं
प्राणि जङ्गमं च पतत्रि च
यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं
प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः
प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Esa bramaisa indra esa prajapatir-ete sarve deva
imani ca panca mahabhutani prthivi vayur-akasa apo
jyotimsi tyetani-mani ca ksudra-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani ca
asva gavah purusa hastino yat-kincedam
prani jangamam ca patatri ca
yacca sthavaram sarvam tat-prajna-netram
prajnane pratisthitam prajna-netro lokah
prajna pratistha prajnanam brahma.*

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water and Fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all; verily, Consciousness (Prajnanam) is Brahman. [III – I – 3]

III – I – 4

स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्
कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ४ ॥

*Sa etena prajnen-atmana-smallokad-utkramyamusmin-svarge loke sarvan
kaman-aptva-mrtah samabhavat-samabhavat ityom [4]*

He was exalted to the state of Brahmanhood on account of knowledge of Atman. He ascended aloft from this world and obtained all that he desired, in that World of Supreme bliss, he became immortal... Yes, became Immortal! Thus Om. [III – I – 4]

Katho Upanishad

I – II - 14

अन्यत्र धर्मादन्यत्राधर्मा-दन्यत्रास्मात्कृताकृतात्।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद॥१४॥

anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt.
anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada. (14)

That which thou seest as other than virtue and vice, other than cause and effect, other than the past and future, tell me that. [I – II – 14]

I – II - 20

अणोरणीयान्महतो महीया-नात्माऽस्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः॥२०॥

aṇor aṇīyān mahato mahīyān, ātmāsyā jantor nihito guhāyām:
tam akraṭuḥ paśyati vīta-śoko dhātu-prasādān mahimānam ātmanah. (20)

The Atman, subtler than the subtle, greater than the great, is seated in the heart of each living being. He who is free from desire, with his mind and the senses composed, beholds the majesty of the Self and becomes free from sorrow. (I.2.20)

1 – III – 15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते॥१५॥

aśabdām asparśam arūpam avyayam tathā arasam nityam agandhavac ca yat
anādy anantam mahataḥ param dhruvaṁ nicāyya tam mṛtyu- mukhāt pramucyate. (15)

He, who has known that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the *mahat (great) and unchanging, is freed from the jaws of death. (I.3.15)*

II – IV - 3

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

yena rūpaṁ gandhaṁ śabdān sparśāṁś ca maithunān,
etenaiva vijānāti, kim atra pariśiṣyate: etad vai tat. (3)

That Atma by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know) [II – IV – 3]

II – IV – 4

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

svapnāntaṁ jāgaritāntaṁ cobhau yenānupaśyati,
mahāntaṁ vibhumātmānam matvā dhīro na śocati. (4)

“He, by whom the end of dream as well as waking is perceived – that all pervading Great Self – I am.”
Knowing this the wise grieves not. [II – IV – 4]

II – IV – 5

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

ya imam madhvadaṁ veda ātmānam jīvam antikāt,
īśānam bhūta-bhavyasya, na tato vijugupsate: etad vai tat. (5)

He who knows this Atma, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near... he fears no more thereafter. This is verily That. [II – IV – 5]

II – IV - 6

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

yaḥ pūrvaṁ tapaso jātam adbhyaḥ pūrvam ajāyata,
guhām praviśya tiṣṭhantam yo bhūtebhir vyapaśyata: etad vai tat. (6)

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc.) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (Kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for. [II – IV – 6]

II – IV – 7

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

yā prāṇena sambhavaty aditir devatāmayī,
guhām praviśya tiṣṭhantī, yā bhūtebhir vyajāyata: etad vai tat. (7)

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [II – IV – 7]

II – IV – 8

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईद्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

araṇyor nihito jāta-vedā garbha iva subhṛto garbhīṇībhīḥ:
dive diva īdya jāgrvadbhir haviṣmadbhir manuṣyebhir agniḥ: etad vai tat. (8)

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That. [II – IV – 8]

II – IV - 9

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

yataś codeti śuryo astam yatra ca gacchati,
taṁ devās sarve'rpitās tadu nātyeti kaś cana: etad vai tat. (9)

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That. [II – IV – 9]

II – IV – 12

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati:
īśāno bhūta-bhavyasya na tato vijigupsate: etad vai tat. (12)

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – IV – 12]

II – IV – 13

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

aṅguṣṭha-mātraḥ puruṣo jyotir ivādhūmakah,
īśāno bhūta-bhavyasya sa evādyā sa u śvaḥ: etad vai tat. (13)

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – IV – 13]

II – V – 1

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

puram ekādāś-advāram ajasyāvakra-cetasah,
anuṣṭhāya na śocati vimuktascha vimucyate: etad vai tat. (1)

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily That. [II – V – 1]

II – V – 4

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

asya visraṁsamānasya śarīrasthasya dehinaḥ,
dehād vimucyamānasya kim atra pariśiṣyate: etad vai tat. (4)

When this Atman, who dwells in the body, is separated from the body, He is freed from this body, what remains here (in this body)? This verily is That. [II – V – 4]

II – V – 8

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ
tad eva śukraṁ tadbrahma tad evāmṛtam ucyate,
tasmin lokāḥ śritāḥ sarve, tad u nātyeti kaś cana: etad vai tat. (8)

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – V – 8]

II – V – 9

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिः ॥ ९ ॥

agnir yathaiko bhuvanam praviṣṭo
rūpaṁ rūpaṁ prati-rūpo babhūva,
ekas tathā sarva-bhūtāntar-ātmā
rūpaṁ rūpaṁ prati-rūpo bahiś ca. (9)

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – V – 9]

II – V – 15

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥१५॥

na tatra sūryo bhāti na candra-tāraṁ, nemā
vidyuto bhānti, kuto'yam agniḥ;
tameva bhāntam anubhāti sarvaṁ tasya bhāsā
sarvaṁ idaṁ vibhāti. (15)

The sun does not shine there, nor do the moon and the stars, nor do lightnings shine and much less this fire. When He shines, everything shines after Him; by His light, all these shine. [II – V – 15]

Taittiriya Upanishad

II – I – 2

ॐ ब्रह्मविदाप्नोति परम् । तद्देशोऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

*om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti [2]*

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – 1 – 2]

II – I – 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

*tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah. [3]*

From that which is) is Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 3]

II – IV – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।

*yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya [1]*

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (Pranamaya) the manomaya is the Self. [II – IV – 1]

II – VI – 3

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥

*so'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrstva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati. [3]*

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.' [II – VI – 3]

II – IX – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

*yato vaco nivartante aprapya manasa saha,
anandam brahmano vidvan na bibheti kutascaneti [1]*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

III – I – 2

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ।

*bhrgurvai varunih varunam pitaramupasasara
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti [2]*

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, “O revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, prana, the eyes, the ears, the mind and the speech – are Brahman”. [III – I – 2]

III – I - 3

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥

*tagmhovaca, yato va imani bhutani jayante,
yena jatani jivanti, yatprayantyabhisamvisanti,
tadvijijnasasva, tad brahmeti, sa tapo'tapyata,
sa tapastaptva. [3]*

To him (Bhrgu) he (Varuna) again said : “that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance; and after having done penance..... [III – I – 3]

अन्नं ब्रह्मेति व्यजानात् ।
 अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 अन्नेन जातानि जीवन्ति ।
 अन्नं प्रयन्त्यभिसंविशन्तीति ।
 तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति । त होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
 स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*annam brahmeti vyajanat,
 annaddhyeva khalvimani bhutani jayante,
 annena jatani jivanti,
 annam prayantyaabhisamvisantiti,
 tadvijnaya punareva varunam pitaramupasasara,
 adhihi bhagavo brahmeti, tagm-hovaca,
 tapasa brahma vijijnasasva, tapo brahmeti,
 sa tapo'tapyata, sa tapastaptva [1]*

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said” “Revered Sir, teach me Brahman”. Varuna told him” “By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas....

[III – II – 1]

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः
 स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रम्य ।
 एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
 एतं मनोमयमात्मानमुपसङ्क्रम्य ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
 इमाँल्लोकन्कामात्री कामरूप्यनुसञ्चरन् ।
 एतत् साम गायन्नास्ते ॥ ५ ॥

*sa yascayam puruse yascasavaditye sa ekah,
 sa ya evamvit, asmallokatpretya,
 etamannamayamatmanamupasamkramya,
 etam pranamayamatmanamupasamkramya,
 etam manomayamatmanamupasamkramya,
 etam vijñanamayamatmanamupasamkramya,
 etamanandamayamatmanamupasamkramya,
 imamllokankamanni kamarupyanusancaran,
 etatsama gayannaste [5]*

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following sama song of joy. [III – X – 5]

Isavasya Upanishad

Mantra 4 :

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्वावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Anejadekam manaso javiyo nainaddevā āpnuvanpūrvamarṣat .
taddhāvato.anyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti .(4)*

Brahman is one without a second. It never moves, yet it goes faster than the mind. It is always ahead; the sense organs can never catch up with it. It is still, yet it defeats all in a race. By its power, the Lord who dwells in space upholds water and everything else in the phenomenal world. [IV]

Mantra 5 :

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*tadejati tannaijati taddūre tadvantike .
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ (5)*

That [Brahman] moves, and it does not move. It is far off, and it is also nearby. That [Brahman] is inside of this, and is also its outside. [V]

Mantra 6 :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*yas tu sarvāṇi bhūtāni ātmany evānupaśyati |
sarvabhūteṣu catmānaṁ tato na vijugupsate ||6||*

He who sees everything in himself and himself in everything never hates anything. [VI]

Mantra 7 :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*yasminsarvāṇi bhūtānyātmairvā bhādvijānataḥ .
tatra ko mohah kaḥ śoka ekatvamanupaśyataḥ (7)*

When a person knows that he himself has become everything and he knows the oneness of things, how can he hate or love anything? [VII]

Mantra 8 :

स पर्यगाच्छुक्रमकायमव्रण-
मस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भु-
र्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*sa paryagā cchukramakāyamavraṇa-
masnāviram śuddhamapāpavidddham .
kavirmanīṣī paribhūḥ svayambhū-
ryāthātathyato 'arthān-
vyadadhā cchāśvatībhyaḥ samābhyaḥ (8)*

He [the Self] is all-pervasive, radiant, without a form, without any defect, immaculate, untainted, all-knowing, the master of his own mind, the best of all, of independent origin, and eternal. He dispenses to each his due. [VIII]

Mundak Upanishad

I – I – 6 :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्
अचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं
यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

yat tad adreśyam, agrāhyam, agotram, avarṇam,
acakṣuḥ-śrotram tad apāṇi-padam,
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam
yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

I – I – 7

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात्केशलोमानि
तथाक्षरात्संभवतीह विश्वम् ॥७॥

yathorṇa-nābhiḥ sṛjate grhṇate ca,
yathā pṛthivayām oṣadhayas sambhavanti,
yathā sataḥ puruṣāt keśalomāni
tathākṣarāt sambhavatīha viśvam.

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

I – II – 12

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

parīkṣya lokān karmancitān brāhmaṇo
nirvedam āyān nāsty akṛtaḥ kṛtena,
tad vijñānārthaṁ sa gurum evābhigacchet
samiṭ-pāṇiḥ śrotriyaṁ brahma-niṣṭham.

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

II – I – 2

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्रणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥२॥

divyo hy amūrtaḥ puruṣaḥ sa bāhyābhyantaro hy ajaḥ,
aprāṇo hy amanāḥ śubhro akṣarāt parataḥ paraḥ.

(But) that effulgent Being is verily formless, existing both within and without, uncreated, without Prana or mind, pure, and is beyond even the Supreme Imperishable. [II - I - 2]

II – I – 3

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्जोतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

etasmāj jāyate prāṇo manaḥ sarvendriyāṇi ca,
khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī.

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

II – II – 8

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥८॥

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ,
kṣīyante cāsyā karmāṇi tasmin dṛṣṭe parāvare.

The knots of his heart are cut, all doubts disappear and the effects of his Karma are destroyed, when is realised that One who is both the high and the low. [II - II - 8]

II – II – 9

हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

hiraṇmaye pare kośe virajaṁ brahma niṣkaram,
tac chubhraṁ jyotiṣāṁ jyotiḥ tad yad ātma-vido viduḥ.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know. [II - II - 9]

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति र्स
तस्य भासा सर्वमिदं विभाति ॥१०॥

na tatra sūryo bhāti, na candra-tārakam,
nemā vidyuto bhānti, kuto'yam agniḥ,
tam eva bhāntam anubhāti sarvam,
tasya bhāsā sarvam, idaṁ vibhāti.

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

Kaivalya Upanishad

Verse 6

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

acintyamavyaktamanantarūpaṁ śivaṁ praśāntamamṛtaṁ brahmayonim ।
Tamādimadhyāntavihīnamekaṁ vibhuṁ cidānandamarūpamadbhutam ॥ 6॥

The Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss, the Formless, and the wonderful. [Verse 6]

Verse 9

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥ ९ ॥

sa eva sarvaṁ yadbhūtaṁ yacca bhavyaṁ sanātanam ।
jñātvā taṁ mṛtyumatyeti nānyaḥ panthā vimuktaye ॥ 9॥

He alone is all that was, and all that will be, the Eternal ; knowing Him, one goes beyond the sting of death ; there is no other way to reach complete freedom. [Verse 9]

Verse 10

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।
sampaśyanbrahma paramaṁ yāti nānyena hetunā ॥ 10॥

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

Verse 15

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

Verse 16

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat ।
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat ॥ 16॥

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]

Svetasvatara Upanishad

1 – 9

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

*jnajnau dvav ajav isanisav aja hy eka bhoktrbhogarthayukta /
anantas catma visvarupo hy akarta trayam yada vindate brahmam etat // 1.9//*

The conscious subject and the unconscious object, the master and the dependent, are both unborn. She too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship. [1 – 9]

1 – 12

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

*etaj jneyam nityam evatmasamstham natah param veditavyam hi kimcit /
bhokta bhogyam preritaram ca matva sarvam proktam trividham brahmam etat // 1. 12 //*

This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be three aspects of Brahman. [1 – 12]

3 – 13

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिकल्पो य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

*arigu sthamatrah puruso 'ntaratma sada jananam hrdaye sa mnivistah /
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti // 3. 13 //*

Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal. [3-13]

न तत्र सूर्यो भाति न चन्द्रतारकं
 नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
 तमेव भान्तमनुभाति सर्वं
 तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam

nema vidyuto bhanti kuto 'yam agnih /

tam eva bhantam anubhati sarvam

tasya bhasa sarvam idam vibhati // 6 - 14 //

The Sun does not shine there; neither the moon, nor the stars. There these lightnings shine not, - how then this fire? Because he shines, everything shines after him. By his light all this shines. [VI – 14]

Brihardanyaka Upanishad

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति ;
 तस्य वै वागेव प्रतिष्ठा; वाचि हि खल्वेष एतत्प्राणः
 प्रतिष्ठितो गीयते ; अन्न इत्यु हैक आहुः ॥ २७ ॥

tasya haitasya sāmno yaḥ pratiṣṭhām veda
 prati ha tiṣṭhati
 tasya vai vāgeva pratiṣṭhā vāci hi khalveṣa
 etatprāṇaḥ pratiṣṭhito gīyate gīyate
 'nna ityu haika āhuḥ

He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body). [I – III – 27]

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा चिस्फुलिङ्गा
 व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः,
 सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति ; तस्योप-
 निषत्—सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष
 सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

sa yathorṇabhistantunoccareḥ yathā'gneḥ kśudrā
 viṣphuliṅgā vyuccaranti evamevāsmādātmanāḥ
 sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi
 bhūtāni vyuccaranti
 tasyopaniṣatsatyasya satyamiti
 prāṇā vai satyaṁ teṣāmeṣa satyam

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all direction, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is the Truth of truth. The vital force is truth, and It is the Truth of that. [II – I – 20]

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्डूविकम्, यथेन्द्रगोपः, यथान्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāso
yathā pāṇḍvāvikam yathendragopo yathā'gnyarcir
yathā puṇḍarīkam yathā sakṛidvidyuttam
sakṛidvidyutteva ha vā asya śrīrbhavati
ya evaṁ vedā thāta ādeśo neti neti
na hyetasmāditi netyanyat paramasty
atha nāmadheyam satyasya satyamiti
prāṇā vai satyam teṣāmeṣa satyam

The form of that 'being' is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman); "Not this, not this." Because there is no other and more appropriate description than this "Not this." Now its name : "The Truth of truth." The vital force is truth, and It is the Truth of that. [II – III – 6]

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्प्रा विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca

na vā are patyuh kāmāya patiḥ priyo bhavaty
 ātmanastu kāmāya patiḥ priyo bhavati
 na vā are jāyāryai kāmāya jāyā priyā bhavaty
 ātmanastu kāmāya jāyā priyā bhavati
 na vā are putrāṇām kāmāya putrāḥ priyā bhavanty
 ātmanastu kāmāya putrāḥ priyā bhavanti
 na vā are vittasya kāmāya vittaṁ priyaṁ bhavaty
 ātmanastu kāmāya vittaṁ priyaṁ bhavati
 na vā are brahmaṇaḥ kāmāya brahma priyaṁ
 bhavaty
 ātmanastu kāmāya brahma priyaṁ bhavati
 na vā are kśātrasya kāmāya kśātraṁ priyaṁ
 bhavaty
 ātmanastu kāmāya kśātraṁ priyaṁ bhavati
 na vā are lokānām kāmāya lokāḥ priyā bhavanty
 ātmanastu kāmāya lokāḥ priyā bhavanti
 na vā are devānām kāmāya devāḥ priyā bhavanty
 ātmanastu kāmāya devāḥ priyā bhavanti
 na vā are bhūtānām kāmāya bhūtāni priyāṇi
 bhavanty
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti
 na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavaty
 ātmanastu kāmāya sarvaṁ priyaṁ bhavaty
 ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
 nididhyāsitavyo
 maitreyi ātmano vā are darśanena śravaṇena
 matyā vijñānenedaṁ sarvaṁ viditam

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5]

अथ ह वाचक्रव्युवाच, ब्राह्मणा भगवन्तो हन्ताहमिमं
द्वौ प्रश्नौ प्रक्ष्यामि, तौ चेन्मे वक्ष्यति, न वै जातु युष्मा-
कमिमं कश्चिद्ब्रह्माद्यं जेत्येति ; पृच्छ गार्गीति ॥ १ ॥

atha ha vācaknavyuvāca
brāhmaṇā bhagavanto hantāhamimam dvau
praśnau prakśyāmi
tau cenme vakśyati na vai jātu yuṣmākamimam
kaścidbrahmodyam jeteti priccha gārgīti

Then the daughter of Vacaknu said, ‘Revered Brahmanas, I shall ask him two questions. Should he answer me those, non of you can ever beat him in describing Brahman.’ ‘Ask, O Gargi’. [III – VIII – 1]

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमलोहमच्छायमतमोऽचाख-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क-
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन
न तदश्नाति कश्चन ॥ ८ ॥

sa hovācaitadvai tadakśaraṃ gārgi brāhmaṇā abhivadanty
asthūlamananv ahrasvamaḍīrgham alohitamasneham
acchāyamatamo avāyvanākāśam asaṅgam
acakśuṣkam aśrotram avāg amano .atejaskam
aprāṇam amukham amātram anantaram abāhyam
na tadaśnāti kiṃ cana na tadaśnāti kaścana

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
 कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः
 प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;
 उदान इति ; कस्मिन्नूदानः प्रतिष्ठित इति ; समान इति ;
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि
 शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
 एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं
 पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते
 विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
 विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-
 मानाः ॥ २६ ॥

kasminnu tvaṁ cātmā ca pratiṣṭhitau stha iti prāṇa iti
 kasminnu prāṇaḥ pratiṣṭhita ity apāna iti
 kasminnvapānaḥ pratiṣṭhita iti vyāna iti
 kasminnu vyānaḥ pratiṣṭhita ity udāna iti
 kasminnūdānaḥ pratiṣṭhita iti samāna iti
 sa eṣa neti netyātmāgrihyo na hi grihyate
 aśīryo na hi śīryate asaṅgo na hi sajyate
 asito na vyathate na riṣyaty
 etānyaṣṭāvāyatanāny aṣṭau lokā aṣṭau devā aṣṭau puruṣāḥ
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat
 taṁ tvaupaniṣadam puruṣam pṛicchāmi
 taṁ cenme na vivakśyasi mūrdhā te vipatiṣyatīti
 taṁ ha na mene śākalyas tasya ha mūrdhā vipapāta
 api hāsy parimoṣiṇo'sthīnyapajahrur
 apajahrur anyanmanyamānāḥ

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest?’ ‘On the Udana.’ ‘On what does the Udana rest?’ ‘On the Udana.’ ‘On what does the Udana rest?’ ‘On the Samana.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for it is never perceived; undecaying, for It never decays ; unattached, for It is never a attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
 देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रू-
 णहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
 भ्रमणोऽभ्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
 नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
 भवति ॥ २२ ॥

Atra pitāpitā bhavati mātāmātā lokā alokā devā
 adevā vedā avedā yajñas ayajñas.
 hatra steno'steno bhavati bhrūṇahābhrūṇahā
 Cāṇḍālo'caṇḍālaḥ paulkaso'paulkaso
 śramaṇo'sramaṇastāpaso'tāpaso'nānvāgataṁ
 puṇyenānanvāgataṁ pāpena tīrṇo hi tadā
 sarvāñchokānhṛidayasya bhavati

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि
 विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु
 तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विज्ञानीयात् ॥ ३० ॥

yadvai tanna vijānāti vijānanvai tanna vijānāti na
 hi vijñāturvijñāterviparilopo vidyate'vināśitvān
 na tu taddvītiyamasti tato'nyadvibhaktam
 yadvijāniyāt

That it does not know in that state in because, though knowing then, it does not know; for the knower's function of knowing can never be lost, because it is imperishable. Bu there is not that second thing separate from it which it can know. [IV – III – 30]

मनसैवानुद्रष्टव्यम् , नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १६ ॥

manasaivānudraṣṭavyaṁ neha nānāsti kiṁ cana
mṛityoḥ sa mṛityumāpnoti ya iha nāneva paśyati

Through the mind alone (it) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

IV – V – 15 (Mean of Immortality)

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर
इतरंजिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवादति,
तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत् , तत्केन कं पश्येत् , तत्केन कं जिघ्रेत् , तत्केन कं
रसयेत् , तत्केन कमभिवादत् , तत्केन कं शृणुयात् , तत्केन
कं मन्वीत् , तत्केन कं स्पृशेत् , तत्केन कं विजानीयात् ?
येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति
नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो
न हि सज्जते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे
केन विजानीयात् , इत्युक्तानुशासनासि मैत्रेयि, एतावदरे
खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥
इति पञ्चमं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati
taditara itaraṁ paśyati taditara itaraṁ jighrati
taditara itaraṁ rasayate taditara itaramabhivadati
taditara itaraṁ śṛṇoti taditara itaraṁ manute
taditara itaraṁ spṛśati taditara itaraṁ vijānāti
yatra tvasya sarvamātmaivābhūt
tatkena kaṁ paśyet tatkena kaṁ jighret
tatkena kaṁ rasayet tatkena kamabhivadet
tatkena kaṁ śṛṇuyāt tatkena kaṁ manvīta
tatkena kaṁ spṛśet
tatkena kaṁ vijānīyādyenedaṁ sarvaṁ vijānāti
taṁ kena vijānīyāt
sa eṣa neti netyātmāgrihyo na hi grihyate
aśīryo na hi śīryate asaṅgo na hi sajyate
asito na vyathate na riṣyati
vijñātāramare kena vijānīyādityuktānuśāsanāsi maitreyi
etāvadare khalvamṛitatvamiti hoktvā yājñavalkyo vijahāra

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Vivekchoodamani

Verse 220

देहं धियं चित्प्रतिबिम्बमेव
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥ 220 ॥

*dehaṁ dhiyaṁ citpratibimbamevaṁ
visṛjya buddhau nihitaṁ guhāyām |
draṣṭāramātmānamakhaṇḍabodhaṁ
sarvaprakāśaṁ sadasadvilakṣaṇam || 220||*

So too, leaving aside the body, the intellect and the reflection of consciousness in it, and realising in the cave of the intellect, the Witness, the Self, which is Knowledge-Absolute, which is the cause of everything; which is distinct from the gross and the subtle..... [Verse 220]

Verse 221

नित्यं विभुं सर्वगतं सुसूक्ष्मं
अन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ 221 ॥

*nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
antarbahiḥśūnyamananyamātmanaḥ |
vijñāya samyañnijarūpametat
pumān vipāpmā virajo vimṛtyuḥ || 221||*

.....which is Eternal and Omnipresent; All-pervading and supremely subtle, which is without exterior or interior; which is the one Self; by fully realising this, one becomes free from sin, free from blemish, and immortal. [Verse 221]

Verse 254

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotradūragam
nāmarūpaguṇadoṣavarjitam |
deśakāla viṣayātivarti yad
brahma tattvamasi bhāvayātmani || 254||

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects--- "That Brahman Thou Art".....meditate on this in your mind. [Verse 254]

Verse 255

यत्परं सकलवागगोचरं
गोचरं विमलबोधचक्षुषः ।
शुद्धचिद्धनमनादि वस्तु यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

yatparam sakalavāgagocaram
gocaram vimalabodhacakṣuṣaḥ |
śuddhacidghanamanādi vastu yad
brahma tattvamasi bhāvayātmani || 255||

The Supreme Brahman which is beyond the range of speech, but known only through the eye of 'pure-illumination', which is pure mass of Consciousness, which is a beginningless entity --- —That Brahman Thou Artmeditate on this in your mind. [Verse 255]

Verse 256

षड्भिरूर्मिभिरयोगि योगिहृद्-
भावितं न करणैर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यमस्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

*ṣaḍbhirūrmibhirayogi yogihṛd-
bhāvitam na karanairvibhāvitam |
buddhyavedyam anavadyamasti yad
brahma tattvamasi bhāvayātmani || 256||*

That which is untouched by the “six waves of sorrow”, which is realized in the heart of Yogis but which cannot be grasped by the sense-organs, that which the intellect cannot know, which is of flawless excellence --- “That Brahman Thou Art”meditate on this in your mind. [Verse 256]

Verse 257

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानवद्वि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

*bhrāntikalpitajagatkālāśrayam
svāśrayam ca sadasadvilakṣaṇam |
niṣkalaṁ nirupamānavaddhi yad
brahma tattvamasi bhāvayātmani || 257||*

That which is the “substratum” of the universe and its various aspects which are all due to delusion, which is its own support, which is other than the gross and the subtle, which has no parts and is truly uncomparable--- “That Brahman Thou Art” meditate on this in your mind. [Verse 257]

Verse 258

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

janmavṛddhiparinatyapakṣaya-

vyādbhināśanavihīnamavyayam |

viśvasṛṣṭyavavighātakāraṇam

brahma tattvamasi bhāvayātmani || 258||

That which is changeless and so free from birth, growth, development, decay, disease and death; which is indestructible and is the cause of creation, maintenance, and dissolution of the universe --- “That Brahman Thou Art” meditate on this in your mind. [Verse 258]

Verse 259

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

astabhedamanapāstalakṣaṇam

nistarāṅgajalarāśiniścalam |

nityamuktamavibhaktamūrti yad

brahma tattvamasi bhāvayātmani || 259||

That which is free from all distinctions; which is ever-existent; which is calm like a waveless ocean; and eternally unconditioned and undivided---“That Brahman Thou Art”.....meditate on this in your mind. [Verse 259]

Verse 260

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇam
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇam svayaṁ
brahma tattvamasi bhāvayātmani || 260||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- “That Brahman Thou Art” Meditate on this in your mind. [Verse 260]

Verse 261

निर्विकल्पकमनल्पमक्षरं
यत्क्षराक्षरविलक्षणं परम् ।
नित्यमव्ययसुखं निरञ्जनं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

nirvikalpakamanalpamakṣaram
yatkṣarākṣaravilakṣaṇam param |
nityamavyayasukhaṁ nirañjanaṁ
brahma tattvamasi bhāvayātmani || 261||

That which is free from duality; Infinite and Indestructible; distinct from perishable and imperishable; Supreme and Eternal; permanent and indivisible Bliss; Untainted --- “That Brahman Thou Art” Meditate on this in your mind. [Verse 261]

Verse 262

यद्विभाति सद्नेकधा भ्रमा-
न्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

*yadvibhāti sadanekadhā bhramā-
nnāmarūpaṅṇavikriyātmanā |
hemavatsvayamavikriyaṁ sadā
brahma tattvamasi bhāvayātmani || 262||*

That Reality which (though one) appears as many due to delusion --- though Itself always unchanged --- assumes names and forms, qualities and changes, like gold which remains unchanged through all its modifications --- —That Brahman Thou Art ... meditate on this in your mind [Verse 262]

Verse 263

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

*yaccakāstyānaparaṁ parātparaṁ
pratyagekarasamātmalakṣaṇam |
satyacitsukhamanantamavyayaṁ
brahma tattvamasi bhāvayātmani || 263||*

That beyond which there is nothing; which is beyond the beyond; the inmost Self of all; which is of one essence; which is continuous Existence-Knowledge-Bliss; Infinite and Immutable --- —That Brahman Thou Art meditate on this in your mind. [Verse 263]

Verse 264

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ 264 ॥

*uktamarthamimamātmani svayaṁ
bhāvayetprathitayuktibhirdhiyā |
saṁśayādirahitaṁ karāmbuvat
tena tattvanigamo bhaviṣyati || 264||*

One must meditate in one's mind, through the intellect, on the Truth conveyed above by means of scriptural reasoning. By these means, one will realize Truth without any doubts, just like water in the palm of one's hand. [Verse 264]

Verse 265

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

*sambodhamātraṁ pariśuddhatattvaṁ
vijñāya saṅghe nṛpavacca sainye |
tadāśrayaḥ svātmani sarvadā sthito
vilāpaya brahmaṇi viśvajātam || 265||*

Having realized oneself as supremely pure Knowledge, free from ignorance and its effects, like the king in an army, and resting in that Knowledge, and being ever established in one's own Self, merge the objective universe into the Brahman. [Verse 265]

Verse 266

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266 ॥

buddhau guhāyām sadasadvilakṣaṇam
brahmāsti satyam paramadvitīyam |
tadātmanā yo'tra vasedguhāyām
punarna tasyāṅgaguhāpraveśaḥ || 266 ||

In the cave of the intellect, there is the Brahman, the Supreme non-dual Reality, distinct from (relative) truth and untruth. One who dwells in this cave *as Brahman has no rebirth.* [Verse 266]

Bhagavad Gita

Atma Definition :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

That firm man whom surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence. [Chapter 2 – Verse 16]

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २.१७ ॥

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable.
[Chapter 2 – Verse 17]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्व्युध्यस्व भारत ॥ २.१८ ॥

It is said that these bodies of the embodied Self have an end. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.
[Chapter 2 – Verse 19]

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २.२३ ॥

Weapons cleave It not, fire burns It not, water moistens It not, wind dries It not. [Chapter 2 – Verse 23]

अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.
[Chapter 2 – Verse 24]

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

This (Self) is said to be unmanifest, unthinkable and unchangeable.
Therefore, knowing this to be such, you should not grieve.
[Chapter 2 – Verse 25]

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २.२६ ॥

But, even if you think of him as being constantly born and
constantly dying, even then, O mighty-armed, you should not
grieve. [Chapter 2 – Verse 26]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the
dead; therefore, over the inevitable, you should not grieve.
[Chapter 2 – Verse 27]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in
their end, seem to be manifest in the middle, O Bharata. What
then, is there to grieve about? [Chapter 2 – Verse 28]

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥

One sees This as a wonder; another speaks of This as a wonder;
another hears of This as a wonder; yet, having heard, none
understands This at all! [Chapter 2 – Verse 29]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

This – the Indweller in the body of everyone is ever indestructible,
O Bharata; and, therefore, you should not grieve for any
creature. [Chapter 2 – Verse 30]

Chapter 15

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to which
having gone they return not ; that is My Supreme Abode.
[Chapter 15 - Verse 6]

Behaviour of Man of Realisation :

Chapter 2 :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५७ ॥

He, who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then the wisdom becomes steady. [Chapter 2 – Verse 58]

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २.५९ ॥

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २.६० ॥

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६१ ॥

Having restrained them all, He should sit steadfast, intent on Me;
his wisdom is steady whose senses are under control.
[Chapter 2 – Verse 61]

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from
attachment desire is born; from desire arises anger....
[Chapter 2 – Verse 62]

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३ ॥

From anger comes delusion; from delusion, loss of memory; from
loss of memory, the destruction of discrimination; from
destruction of discrimination, he perishes.[Chapter 2-Verse 63]

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man moving among objects with his senses
under restraint and free from both attraction and repulsion,
attains peace. [Chapter 2 – Verse 64]

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २.६५ ॥

In that peace all pains are destroyed; for, the intellect of the
tranquil minded soon becomes steady. [Chapter 2 – Verse 65]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥

There is no knowledge (of the Self) to the unsteady; and to the
unsteady no meditation; and to the unmeditative no peace; to
the peaceless, how can there be happiness?
[Chapter 2 – Verse 66]

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २.६७ ॥

For, the mind which follows in the wake of the wandering senses,
carries away his discrimination, as the wind carries away a boat
on the waters. [Chapter 2 – Verse 67]

तस्मादस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६८ ॥

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects.
[Chapter 2 – Verse 68]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the 'desirer of desires'. [Chapter 2-Verse 70]

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २.७१ ॥

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and 'my-ness'.
[Chapter 2 – Verse 71]

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

Chapter 12 :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me. [Chapter 12 – Verse 14]

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety – he is dear to Me. [Chapter 12 – Verse 15]

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me. [Chapter 12 – Verse 17]

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२.१८ ॥

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment..Chapter 12 – Verse 18]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. Chapter 12 – Verse 19]

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्धावान् मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

They indeed, who follow this 'Immortal Dharma' (Law of Life) as described above, endowed with faith, regarding Me as their Supreme Goal – such devotees are exceedingly dear to Me.
Chapter 12 – Verse 20]

Chapter 13 :

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications.[Chapter 13 – Verse 7]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control....[Chapter 13 – Verse 8]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain.....[Chapter 13 – Verse 9]

असक्तिरनभिषङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable.....
[Chapter 12 – Verse 16]

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.....[Chapter 12 – Verse 17]

Mahavakya in Gita :

Chapter 7 :

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole uiverse. [Chapter 7 – Verse 6]

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

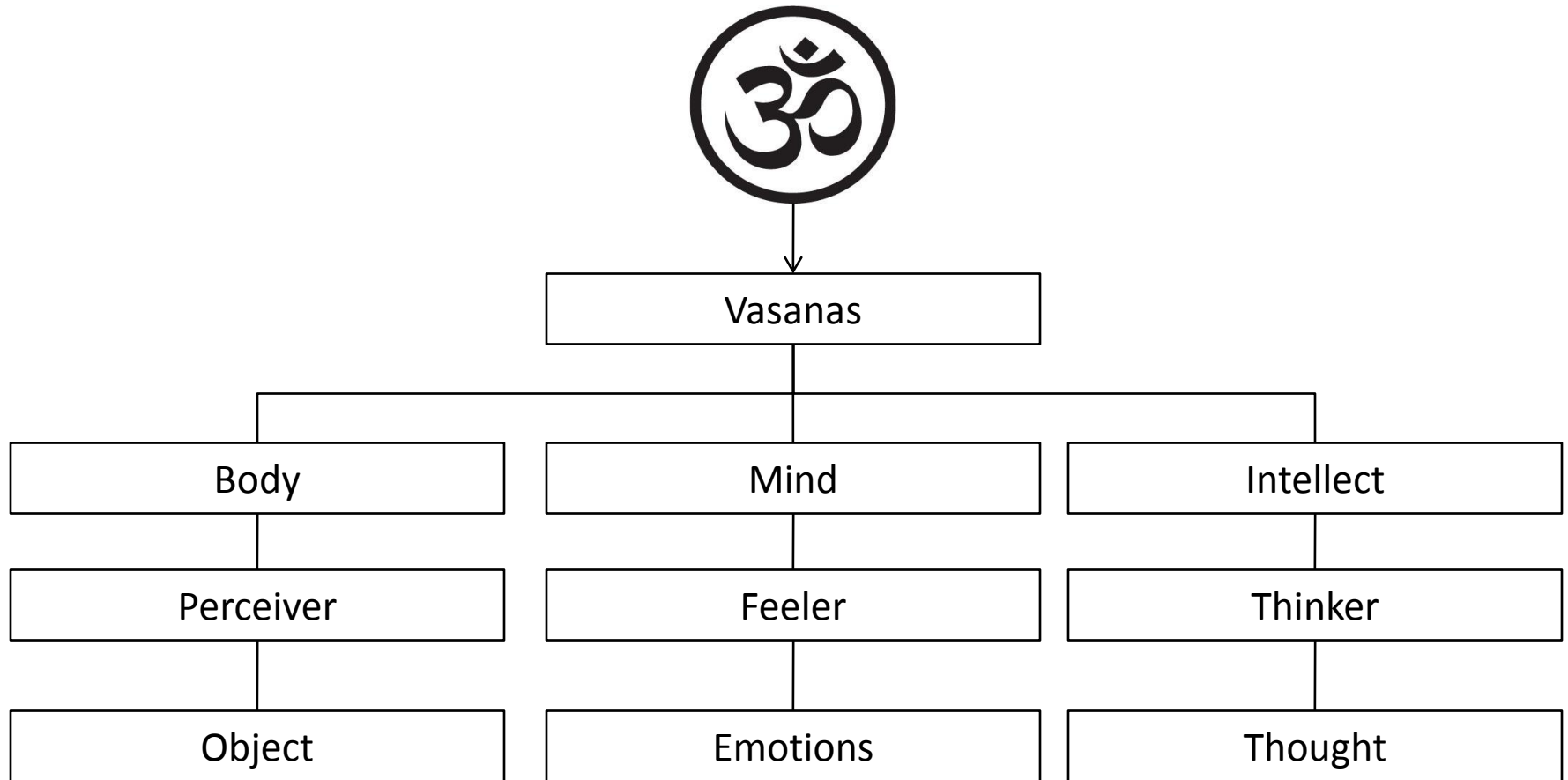
There is nothing whatsoever higher than Me, O Dhanajaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

Chapter 13 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

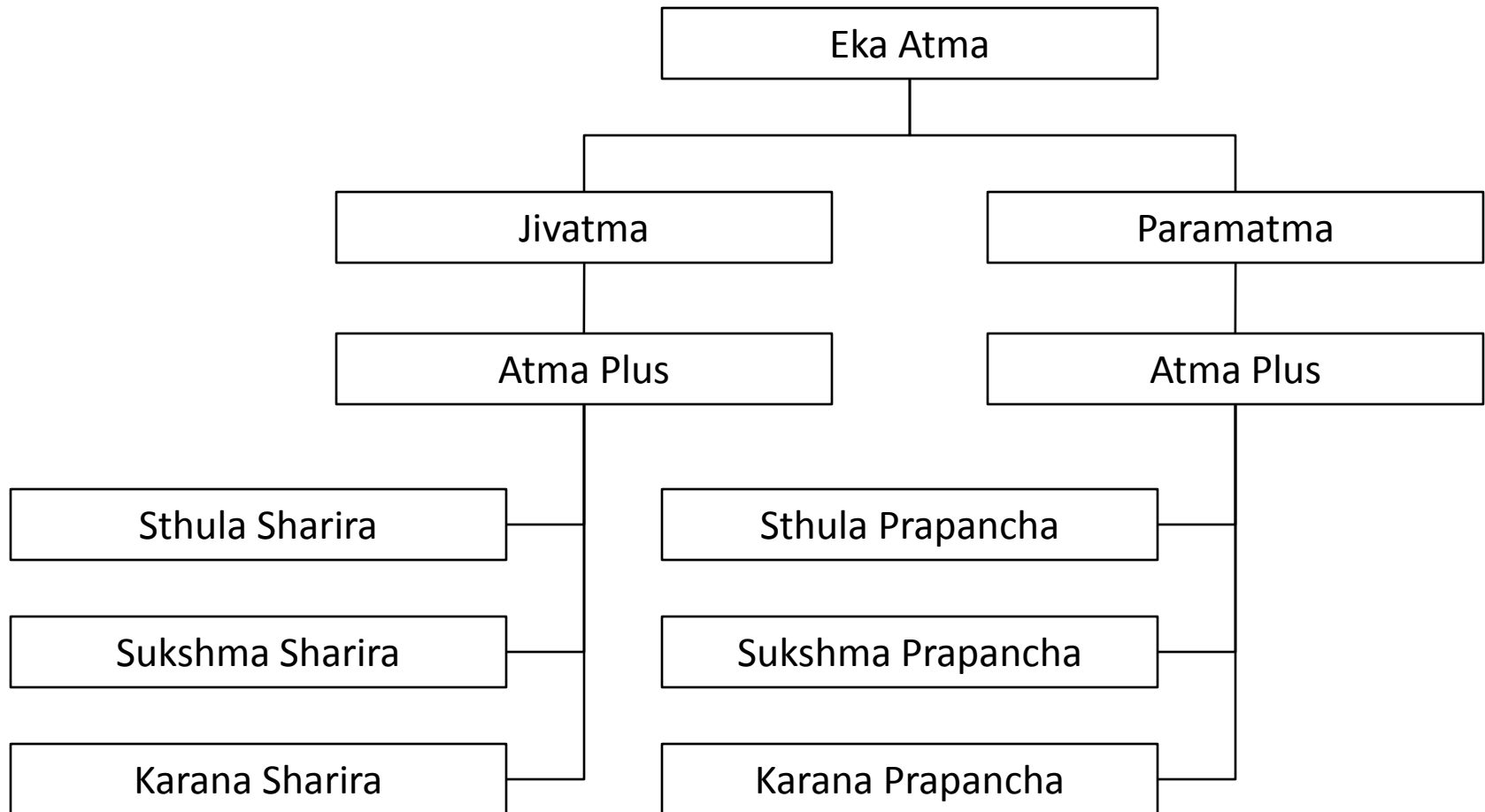
Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

OHM Chart



Eka Atma :

- Appears as 3 Sharira / 5 Koshas / 3 Avasthas.



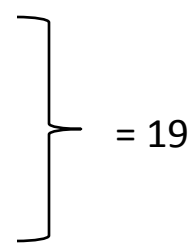
Upanishad Highlights

S. No.	Upanishad	Vedas	Mantras	Chapter	Sections	Prayer	Acharya	Student
1.	Kaivalyo Upanishad	Atharvana Veda	25	1	-	Badram Karne	Chatur Mukha Brahma	Ashvalyana Rishi
2.	Mandukya Upanishad (Smallest Upanishad)	Atharvana Veda	12 + 215 Mantras = 227	4		Badram Karne	Manduka	
3.	Mundak Samhito Upanishad	Atharvana Veda	65	3	6 Sections Chapter 1 – 2 Chapter 2 – 2 Chapter 3 – 2	Badram Karue...	Angiras	Shaunaka
4.	Prasno Upanishad	Atharvana Veda	67	6	Mantras 1 – 16 2 – 13 3 – 12 4 – 11 5 – 7 6 – 8	Om Me Vang Manasi Pratishtita	Pipilada	Kalyan Bargava Ashvalayana
5.	Katho Upanishad	Krishna Yajur Veda	119	2	3 – Vallis in each chapter	Sahana Vavatu	Yama Dharma Raja	Nachiketa
6.	Taittiriya Upanishad	Krishna Yajur Veda	52	3 Shiksha Brahma Brighu	1 – 12 – 29 2 – 9 – 9 3 – 10 – 14	Chapter 1 – Shano Mitra Chapter 2 – Sahana Bavatu Chapter 3 – Sahana Bavatu		

S. No.	Upanishad	Vedas	Mantra s	Chapter	Sections	Prayer	Acharya	Student
7.	Isa Vasya Mantra Upanishad (Samhita Portion)	Shukla Yajur Veda	18	1	-	Poornam Adhaha		
8.	Kanwa Brihardanyaka Brahmano Upanishad (Elaboration of ISA)	Shukla Yajur Veda	434	6	3 Khandas Madhu / Muni / Khila 6 Chapter Upadashe – 1 & 2 Upapathi – 3 & 4 Khila – 5 & 6	Poornam Adaha	Yajnavalkya	
9.	Chandogyo Upanishad	Sama Veda	627	8		AAP YA YANTO	Chapter 6 Uddalaka Chapter 7 : Sanatruma Chapter 8 : Prajapati	Svataketu Narada Indra
10.	Kena Upanishad	Sama Veda	35	4	Mantras 1 – 9 2 – 5 3 – 12 4 – 9	AAP YA YANTU		
11.	Aitareya Upanishad	Rig Veda	33	3	Ch – Sec – Mantras 1 – 3 – 23 2 – 1 – 6 3 – 1 – 4			

MANDUKYA UPANISHAD

CHAPTER 1 – AGAMA PRAKARANA

Verse	Description
1	<ul style="list-style-type: none"> - OM = Past, present, future. = Beyond time.
2	<ul style="list-style-type: none"> - All is Brahman - Atman is Brahman - Atman has 4 quarters, parts
3	<p>1st Pada :</p> <ul style="list-style-type: none"> - Vaishvanara (Waker – Ego) <p>Sphere of activity :</p> <ul style="list-style-type: none"> - Waking state - Concious of external world of objects. - Has 7 limbs, 19 Mouths. - Enjoys gross objects of world. - Mind + Waker Ego + 5 Sense Objects. - 5 Organs of perception. - 5 Organs of Action - 5 Prana - Mind, intellect, Ego, Citta (Memory). <div style="text-align: right;">  </div>

Verse	Description
4	<p>2nd Pada :</p> <ul style="list-style-type: none"> - Dreamer – Ego <p>Sphere of Activity :</p> <ul style="list-style-type: none"> - Dream state - Internal world of objects. - Enjoys subtle objects of mental world.
5	<p>3rd Pada :</p> <ul style="list-style-type: none"> - Prajna – Sleeper. <p>Sphere of Activity :</p> <ul style="list-style-type: none"> - Sleep state. - All experiences unified, undifferentiated. - Homogeneous mass of Consciousness, full of Bliss, gateway to dream and waking projection of consciousness.
6	<p>Ishvara is :</p> <ul style="list-style-type: none"> - Lord of all - Knower of all. - Inner controller. - Source of all. - All beings originate from this form and dissolve into this form.

Verse	Description
7	<p>Fourth Pada : Turiyam.</p> <ul style="list-style-type: none"> - Not concious of internal subjective world. - Not concious of external world. - Not concious of both internal + external world. - Not mass of conciousness. - Not simple conciousness. - Not unconciousness - Unseen by any sense organ. - Beyond empirical dealings. - Incomprehensible by mind. - Uninferable. - Unthinkable. - Indescribable. - Essentially of self alone. - Negation of all phenomena. - Peaceful. - Auspicious. - Nondual - This is Atman to be realised. - Negation of all fields of experiences + Objects experienced.

Verse	Description
8	Om : <ul style="list-style-type: none"> - Viewed from Parts / sounds. Letters : <ul style="list-style-type: none"> - A, U, M
9	A : <ul style="list-style-type: none"> - Vaisranara – Waking state. - All pervasive - First - One who knows attains fulfillment of all desires and foremost amongst all.
10	U : <ul style="list-style-type: none"> - Dream state. - In between 2 Letters. - One who knows this is superior and knower of Brahman.
11	M : <ul style="list-style-type: none"> - Sleep state. - It is a measure . - Where all become one. - One knows real nature of things and beings, realies as being the self of all.

Verse	Description
12	<p>Turiyam :</p> <ul style="list-style-type: none"> - Has no parts. - Soundless. - Incomprehensible - Beyond all senses. - Cessation of all phenomena. - All blissful. - Nondual - Same as Atman - He who knows this merges his self in the supreme self – the individual in the total. - It is nothing but bliss.